AN ANSWER TO THE LETTER OF THE Roman Catholick Souldier,

[As he calls Himself.]

In a LETTER from *C.D.* to *A.B.*

The EXAMINER of his *SPECULUM.*

The *Souldiers Letter* is added at the End.

Imprimatur,

[*An Answer to the Letter of the Catholick Souldier*, &c. *in a Letter to* A. B.]

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AN ANSWER to the LETTER OF THE *ROMAN CATHOLIC SOLDIER*,

(As he calls himſelf.)

In a LETTER from *C. D.* to *A. B.* the Examiner of his *Speculum.*

SIR,

THis is an Age of Wonders. Juſt before you left me, Mr. *Pulton's Half-ſheet Friend* found out the *Subſtance* of an *Author* under the *Species* of a *Publiſher*; and, more than that, he crouded Sir Conferences (and thoſe no very *looſe* ones) into his own *Nutſhell.* Now, in your Abſence, the Author of the *Eccleſiaſtical Proſpective-glaſs* has wrapt up your *Speculum Examin'd* in a little bit of courſe Paper; and, then, another *Compendious Gentleman*, (who adviſes Pulpits in Matters where his *Own Party* tranſgreſs) has, in a few Lines,

confuted D. *T*'s *printed Sermon of Diſcretion in giving Alms*, without regard to the *Firſt part* of that *Title*. In your abſence, I take upon me to wait on theſe Gentlemen; and my firſt Viſit ſhall be to the **Catholick Soldier**. But why the **Catholick Soldier**? as if any Chriſtian Soldier, as ſuch, was not *Catholic*. For every Chriſtian is, as Chriſtian, *Catholic*, or *Orthodox*, and a Member of that *Church*, which is therefore called *Catholic*, or *Univerſal*, not becauſe, in every Age, 'tis all over the World, (for ſome *Roman* Doctors ſay it may ſubſiſt in one Woman) but becauſe it is not limited, as the *Jewiſh Synagogue*, to One People, but admits *Men of all Nations* and Conditions, upon the Terms of Baptiſm, into its *Communion*. And that is true Catholic Communion.

This Gentleman has (I perceive) a Talent in *giving Names*, he is Mr. *Pulton*'s Common-place-Man, and he gives his Book the pretty Name of *Proſpective-glaſs*; and that you may purchaſe it, as of the choicer kind, he calls it *Eccleſiaſtical*. Nay, that he may ſhew himſelf an Extraordinary Man in this way of *giving Names*, he has Chriſtened his own **Father**, and his Chriſtian Name is *Calviniſt*, and his Sire-name *Presbyterian*. His firſt is a little unlucky; for whilſt he throws at his Father about the *black Decree*, ſome imagine, that he hits S. *Auſtin*.

Seing now he is ſo very bold with his Father, D. *T*. (they ſay) do's not take it amiſs that he is bold with him. Yet, as Familiar as he is, 'tis well he ſpeaks not in commendation of him; for ſome muſt be ill Men, before others will praiſe them. But let us ſee what

Name

Name he gives D. *T.* and how well he has hit the Matter. Why, as Mr. *Pulton* borrowed from his *Speculum*, ſo now he borrows from Mr. *Pulton's Remarks*, and D. *T.* is *Titus*, and a Bar or two beyond him; For what Reaſon I pray? For theſe *Evidencing Words*, [The Author (*they ſay*) *was in the way of being bred a Scholar in* Cambridge, *but he is now a Military Man.*] Now this (he thinks) is a ſcandalous Untruth, and he thus confutes it.

1. He turns D. *T*'s *Words into other Words*, and then makes his own Senſe out of them. "[You write "an Epiſtle to your *A. B.* in which you tell him and the "World, That *I was a Cambridge-Scholar.*]

But to ſay, *It is a Report*, is not to ſay, *The thing is ſo*; and, *to be in the way of being ſo*, is not *actually to be ſo*: And many a *Boy*, that is in the way at *Sedburgh*, or elſewhere, is dropped before ever he gets to S. *John*'s.

He is a notable *Turner* already; what would he be, if, in ſtead of a *Catholic Soldier*, he ſhould one day become a *Catholic Prieſt?* He that can already turn a *Looking-glaſs* into a *Proſpective-glaſs*, would then turn a *late Author* into *S. Cyprian*: For he has ſtill a mighty mind to put the Book *de Cœnâ Domini* upon S. *Cyprian*, and to make the Men of the Third Century to live with thoſe after the Twelfth: All this *for the* due joining.

Oh but, ſecondly, 'tis plainly ſaid, not only that he was *not in the way of being bred a Scholar*, but that he was *turn'd from Black to Red.* He has conſulted ſome infallible Interpreter, and theſe Words muſt needs ſignifie,

nifie, he who now wears a Soldier's Coat, *wore a Clergy-man's black Coat before.* Here is Wonder again. D. *T.* has admitted him, and put him into Orders by virtue of a Phraſe. But has not Mr. *Ward* heard a *Roman* call'd a *Red-letter'd Man*, as well as a *Catholic?* And is it not proper to ſay of ſuch a one who leaves either Common-Prayer or Directory, That he is *turn'd from Black to Red*, without converting the Colour of a Calendar into that of a Coat? If it be, let him that obſerves ſuch Decency in his Words, be a Cenſor of Phraſes. Tho' the Doctor meant as I have ſaid, (for that was the Account he gave of the Expreſſion before the Soldier oblig'd him with his Letter) yet there is another Account which may be given out of the *Sage Author* of Hudibras, which I produce without the leaſt Reflexion upon either of the Profeſſions, for I heartily honour them. Now their Honour being left untouch'd, let this little Author make what Application he pleaſeth.

Thus, then, that *Sage* Author, ſomewhere in his Poem:

And like to Lobſter boil'd the Morn,
From Black to Red began to turn.

Now, according to Mr. *Ward's no-Proteſtant Logic*, the Inference ſhould be this; *The Morning was a Divine, and wore a black Coat; and by and by turn'd Soldier*, and wore *a Red one.*

His *ſecond Argument* is as convincing. He could not be a *Scholar*, becauſe he turn'd *Roman* before he was Nineteen Years old. As if they could not be deſign'd in the *leaſt thought* of their *Father* for Scholars, before the Clock ſtruck the third Quarter before Nineteen.

Ay,

Ay, but in *his third Argument*, he ſays, his *Father* had never the *leaſt thought of ſending him to Cambridge, or any other Proteſtant Univerſity*; and here's your *Catholic* indeed. He is already like a *Saint*, or an *Angel*; for he can know his *Fathers* thoughts, his *leaſt thoughts*, tho' as little as F. *D*'s *Muſtard ſeed*.

If it was not in his *Fathers thoughts*, I wiſh it had; for then he might have learn'd better *Divinity*, than in his *Speculum*, and better *Manners*, than in his *Duel* and *Letter*. He would have been taught not to have reproach'd his **Father** publickly, for *withdrawing* his kindneſs, becauſe he embrac'd the *Catholic Faith*. Nor revil'd him as a *Calviniſt* or *Presbyterian*, which Names, whatſoever they ſignify, are us'd by him as terms of *diſhonour*.

But *his laſt Argument* will do the buſineſs effectually; he is muſing about Mr. *Pulton*'s way of **Certificates**, as Mr. *Pulton* took his way of **Quotations**. If he had (he ſays) *but time to write into Yorkſhire* [to ſend Letters into the *North*, as Mr. *P.* ſays, Dr. *T*'s Party did] he could prove by *hundreds* of *Witneſſes*, *that he was a Catholic before he was Nineteen Years of Age*, *and has remain'd a Catholic other Nineteen Years*. He has here obliged us with an Account of his Age, and we had rather believe him than trouble him to ſend into *Yorkſhire* for a Certificate out of the *Regiſter*. But for his *hundreds there*, how can they certifie, what he has always been in their abſence? for Men *are given to change*. They muſt have had ſome better *Proſpective-glaſs* than he has made, to diſcern him always ſo clearly at ſuch a diſtance. And, for his *Certificates*, if he be not better at them than Mr. *P. whoſe* 22, *or* 23 *Witneſſes*,

prove

prove him to have come but with *One* to the Conference (whilſt that *One*, and *He* came in with many) he may ſave the charge of the Poſtage. There is (they ſay) a Book in the Preſs, in which 'tis ſhown, that Mr. *P*'s *Certificates* ſtand in need of being Certified themſelves.

But why is all this ſtir made by Mr. *Ward*, to prove he was not *in the way of being bred a Scholar?* Let a Man but read his *Letter*, his *Duel*, his *Speculum*, and he will need no further proof: Nay, let him read but the firſt half line [" You and your *A. B.* ha's] and he will be convinc'd, that he is no better at *Engliſh* than at turning *Latin* into *Engliſh*, as in his *Title?*

Yet, it ſeems, he is a Man of *Note*, and great enquiry has been made after him. There came no leſs than *Two at one time*, who ask'd, What he did? What he writ? Whether he had been an *Oxford Scholar or no?* A moſt material Man; there is mighty ſeeking after *Him* and his *Works*. Where dwells the Maker of *Looking-glaſſes? Eccleſiaſtical Looking-glaſſes?* otherwiſe called *Proſpective-glaſſes?* The Man who can furniſh a *Material Jeſuit* with Accoutrements for a **Conference**? 'Tis now moſt certain, they were of D. *T*'s ſending, becauſe they ask'd, whether he were not of *Oxford*, becauſe D. *T.* had heard a report, that his *Father had a deſign to prepare him for Cambridge.* To that Univerſity, as likewiſe to that of *Oxford*, *Calviniſts* and *Preſbyterians*, have ſent their Children, before and ſince the Kings Return; and they have proved very eminent Men both for Learning and Piety in the Church of *England.*

That

That which remains, concerns your *Writing*, of which he will make *D. T.* to be the Author, tho he wrote only a Letter to you. These *Prospective-glass-men* have a marvellous Art; They can see one person, and make him another: He loves you dearly because you write your self *A. B.* which puts him in mind of the *Oath of Allegiance*; as *A. P.* of the *Savoy*, puts men in mind of *A. P.* of *Peterhouse*. He quarrels with you, because you will not call *Apostrophes*, *Prayers*; he is angry again, because you quote not the places of your Authors, altho' you do it; for Example sake, to go no further than Councils, [*Speculum Ecclesiasticum Considered*,] pag. 11. *Concil. Tom.* 1. *pag.* 519. pag. 16. *Concil. Tom.* 11. *p.* 58. pag. 17. *Hist. Conc. Nic. Concil. Tom.* 11. *p.* 3. pag. 18. *Conc. Tom.* 4. *p.* 560. pag. 19. *Concil. Tom.* 5. p. 424 pag. 56. *Concil. Tom.* 11. *p.* 844. pag. 60. *Hist. Con. Nic. l.* 2. c. 30. The denyal of this is so palpable a falshood, that if he persists in it, he wants *two Virtues*, which I wish him.

Again, he is offended, that *you have not taken the least notice of the Testimonies of Holy Scripture, and would not confute them*; tho you told him (*p.* 48.) ['The proofs 'of Scripture I shall not consider, because they are 'either wholly impertinent, or have been often An-'swered by the Writers of our Church.]

But, when a reason is given him, he has the dexterity of taking no notice of it, and then of making a great Complaint about it: But his great grievance, and that which he opens first, is, the Confutation of his Mannerly and Learned Pamphlet called the *Duell*; (for he is all for Metaphors in *Titles*:) The Confutation of it *before he had Published it*. He was doing it, and may go on when he pleases; but that it was not done, till an account was given of it to *A. B.* and confuted

by him, was not from his want of will, who had *Scor'd* it for the Preſs, and had it Croſs'd and Corrected with puttings out and puttings in, and then met with a moſt unexpected delay. But Sir, if a man has his Sword ready to hurt you, and Malice in his heart, and you break it before he can draw, I am *Caſuiſt* enough to determine, that you are upon juſt Self-defence.

Thus I have thrown away an hour upon him, and when you have nothing at all to do, you may ſpend your time this way, if you pleaſe, which is next to that in the expedient in *Ovid*,

——*Ne nil ageretur, amavit.*

I am, Sir, yours, &c.

C. D.

THE

THE Roman Catholick Souldier's LETTER TO Dr. THO. TENISON.

YOU and your *A. B.* has publiſh'd a *Reply* to my *Defence* of the *Speculum*, before I either Printed or Publiſhed any ſuch thing. This is not to ſtay till all the Muſter-Roll be call'd over before you anſwer to your Name, as you ſay Mr. *P.* would have had you to have done; but 'tis every whit as abſurd; for 'tis to cry *I am here, I am here*, before ever you be call'd. This is a ſtrange and unheard of way of proceeding.

You write an Epiſtle to your *A. B.* in which you tell him and the World, that I was a *Cambridge* Scholar, and has chang'd my Black Coat for a Red one; I am ſorry you have gotten no better Information from your Enquiries after me at my Lodging, there having been no leſs than Two Men at one time, and Four at another (whether ſent by you or no, I will not ſay) making *Enquiries* of me at my Quarters, what I was? whether I had been an *Oxford* Scholar or no? was I no more than a Souldier? what I did? what I writ? with ſuch like *Queries*, to which the good people of the Houſe could give them little or no Anſwer, (as they told me) other than this, that they told ſome of them I was writing ſomething concerning your Reverence, but they knew not what. Indeed Dr. your Oracles has deceiv'd you, and you have abus'd me by writing ſuch palpable and falſe untruths of me. For ſo far off was my thoughts from ever being either a *Cambridge* Scholar, or wearing a Clergy-Mans Black Coat, that on the contrary, I was a *Catholick* before I was 19 years of Age, and (God Almighty be prais'd) have remain'd a *Catholick* ever ſince, which is now other 19 years, which if I had but time to write into *Yorkſhire*, I could prove by hundreds of Witneſſes; nor had my Father (being a *Calviniſt* or *Presbyterian*) ever the leaſt thought

thought of ſending me to *Cambridge*, or any other *Proteſtant* Univerſity, but rather of putting me to an Attorney, or ſome ſuch like Employ, till I loſt his kindneſs by Embracing the Holy *Catholick Faith.*

So that you have miſt the mark exceedingly, by ſaying I was, or ever was intended for a *Cambridge* Scho'ar, or had a Clergy-Mans Black Coat to change for a Military Red one. This ſtory's juſt like your Jeſuits with yellow Peruicks and little Bands, and the ſholes of Men that throng'd in with Mr. *P.* in the Conference, when he has prov'd by 22 or 23 Witneſſes, that he brought but one Man with him, and he was neither a Prieſt, nor came to Diſpute, but only to be a Witneſs of what paſſed. If you go on at this rate, 'twill be time for Dr. *Oates* to look about him, you'l darken his luſtre quite. What can we expect from the reſt of your Pamphlet, (call'd your *Conſiderations on the Speculum Eccleſiaſticum*) when you entertain us with ſuch a Whisker at the firſt? may we not gueſs what you have in your Shop, by what you hang out of the Window? If you would have had us given credit to your following Conſideration, (*as you term it*) you ſhould not have begun with ſo groſs an untruth. Therefore whatever we find in your Pamphlet deliver'd from your own word, without ſufficient proof, you muſt excuſe us if we do not nor cannot believe it.

I had not time to take much notice of your Pamphlet, only this I obſerv'd that you have found out a ready way to Confute the Fathers: That is, either by calling their Works Spurious and ſuppoſitious, making a great ſhew with the Names of your Authors, but taking care not to Cite the places where any of their words may be found: Or elſe, reckoning the Fathers words no other than *Hiſtorical Apoſtrophes*, p. 69. *Complements to the Pope, meer Complements*, p. 52. *meer Rhetorical Flights, Rhetorical Apoſtrophes*, p. 62. preſuming to tell us, that *Orators* (meaning the *Holy Fathers*, for of them you are ſpeaking) *ſeldom contains themſelves within the ſevere bounds of Truths*, p. 63. [well ſaid Doctor!] nor have you taken the leaſt notice of the Teſtimonies of Holy Scripture; why did you not Confute them alſo?

What I have to ſay more Dr. is to adviſe you to wrap up your next of this nature a little cloſer than you have done this, or thoſe againſt Mr. *P.*

From him who is always ready to ſerve you,

T. Ward.